# THEOLOGY

VOL. LVI MAY, 1953 No. 395

## Editorial

THE evidence submitted on behalf of the Church of England to the Royal Commission on Marriage and Divorce has now been published[1] together with a verbatim report of the examination of the witnesses who submitted the evidence, namely the Archbishop of Canterbury, the Bishop of London, Canon Hugh Warner, and Dr G. L. Russell. The evidence submitted consisted for the most part of a careful argument against any increase of the present legal provisions for divorce on the ground that any such increase would be injurious to the well-being of the nation as well as of the Church. At the same time, a number of detailed amendments to the present law were proposed which would have the effect of strengthening the institution of marriage. It is apparent from the way in which the Commission received and examined this evidence that it will be taken very seriously when the Commission comes to decide upon its recommendations.

At present we want to comment on only one point that was made in the Church's evidence, which on a long view may be the most important of all. Appendix E in the evidence submitted contains the following statement:

> The State is built round the institution of the family within which children learn their first social duties, and it suffers, therefore, from the marriage failures of its citizens. Consequently, its primary concern must be not to provide remedies when breakdown has already happened, but to prevent breakdowns from occurring. It follows that the State must find some way to ensure that her citizens are provided with education for home and family life. We believe that this should be undertaken by two methods:
>
> (*a*) direct education under the auspices of the State.
>
> (*b*) the State encouragement of such educational work undertaken by responsible voluntary bodies.

During the examination of witnesses, the Archbishop of Canterbury called attention to the growing movement of marriage guidance, and the following dialogue took place:

> *Chairman of the Commission:* As you have noted, our terms of reference do not include our expressing any views as to legislation for the instruction of the young prior to marriage.
>
> *The Archbishop of Canterbury:* But we do regard it as an extremely important matter and if you could so far turn a blind eye to your instructions as to give it a little backing, we should be very glad, I think.
>
> *Chairman:* It was suggested only yesterday that we might offer some *obiter dicta*.
>
> *Archbishop:* That would meet it.

[1] *Minutes of Evidence taken before the Royal Commission on Marriage and Divorce*. Day 6. H.M. Stationery Office, 4s. 6d.

Since the Royal Commission's terms of reference appear to restrict it to the consideration of problems that arise only after marriages have taken place, it is unlikely to be able to offer more than some *obiter dicta* about the pre-marital questions. But if, as seems obvious, the State's primary concern should be to prevent marriages from breaking down rather than to provide remedies when they have broken down, it is deplorable that legislation to provide better preparation for marriage and safeguards against bad[1] marriages being made is not being as fully and seriously considered as the law about divorce. Ought not marriage to be made harder instead of divorce being made easier? At present it takes three weeks to obtain an ordinary marriage licence, and three days for a special licence. A man with V.D. is free to marry. A woman may with impunity falsify her age. Do not these examples suffice to show that a review of pre-marital legislation ought to be undertaken, if the State is to do what is within its province and power to strengthen the institution of marriage? And if there is to be new legislation about divorce, should not at the same time a much more generous provision be made by the State for those voluntary agencies which are giving education for marriage? These are matters on which we believe Christian opinion ought to become much more articulate than it is at present. Can there not be a debate on the subject in the Church Assembly, before the Royal Commission makes its report?

---

## The Christian Doctrine of Marriage

In a recent Gore Memorial Lecture, Mr F. N. Davey, criticizing a document of the Church of England on the subject of marriage, said: "The Report except for a vague reference to 'the great design of God's redemption' avoids specifically Christian concepts, preferring instead those of romantic idealism: 'The nature of sexuality', it says, 'is such that it holds the clue to the meaning of life in itself—as fulfilment by way of surrender, completion by way of sacrifice, finding oneself by giving oneself away.' But Christianity is not concerned with surrender *as surrender*; nor with sacrifice *as sacrifice*; nor yet with giving away *as giving away*. It is concerned with surrender *to God*; with identification with the *sacrifice of Christ*; with the subjection of all earthly ties to *heavenly*." In his lecture Mr Davey cited this as an instance of the way in which wrong '*Christian*' propaganda actually obscures the Gospel.

*What, then, is the Christian view of marriage?* What is the Biblical understanding of man and woman and marital union?

The most vivid teaching about the nature of man is given to us in the Old Testament. There we learn that God made man male and female, so that as male and female they form, so to speak, one human unit. It is only when male and female are in communion with God and in union with each other that they are truly human, and truly

[1] I.e., unadvised, light, or wanton.

reflect the image of God. In the beginning then, as Jesus said, God made man male and female. By that act of God married persons were meant to live, but as a matter of fact, the communion between God and man was broken by man's disobedience. When that basic constitutive bond was broken, other consequences followed.

1. The bond between man and woman was seriously impaired. They became self-conscious and even ashamed in the presence of each other, and guilt entered in as a barrier between them.

2. The bond between man and nature, between mankind and its environment, was damaged and perverted. In the Genesis account, man was cast out of his perfect setting in creation, and found himself involved in a hard and painful relation to nature—in that sense we are to understand woman's difficulty in child-bearing, and man's battle with the soil for existence. From dust man came and to dust he returns, and death throws its shadow over all human life.

3. The bond between man and man in society is ruptured—even in the family of Adam one brother murders another.

The next few chapters in Genesis tell the story of how mankind, finding its society fragmented and ruptured from within, sought by stupendous effort and proud projects to bind itself together into social cohesion and unity, but it all ended in terrible disaster and confusion. So long as the bond between man and God is not healed, mankind is unable to hold together, unable in fact to re-socialize itself.

In this situation, however, the divine ordinance of marriage continues, and as a divine ordinance it helps to preserve human society from complete disruption and disintegration. With the bond between man and God broken, each male or female is turned in upon himself or herself, inherently *self-centred*, with a free-will that is grounded upon self-will, but without the freedom to get outside of the prison of selfishness. All acts are rooted in the in-turned self, and are only ultimately an extension of self-will. But in this situation we continue to have the ordinance of marriage, by which self-will is partially curbed and the individual self is made open to another in love. It is this marriage bond at the heart of our social disorder which continues to give mankind a working stability. It is the basis upon which society may rest, and out of which it may continue to be generated. And yet in our human situation, where every man is essentially self-centred, even in married love, this ordinance does not come to its full intention, but only acts as a preservative to hold back complete disintegration and self-destruction in mankind.

The New Testament endorses this diagnosis of our human estate, but in the New Testament we are given God's remedy in Jesus Christ. Jesus Christ is God and Man in perfect union, and in Jesus Christ the relation between God and man is perfectly restored. Christ's union with God was a perfect union, the union *par excellence*, but it is also the union through which all men and women may enter again into communion with God and find their true human nature, and the fulness of God's purpose for them in creation and redemption. In the strict sense, Jesus Christ is the only Person—person in a unique original sense, while all other persons are persons only

in a derived sense. In the same way his union with God is unique and original and creative, but through that unique relation and dependent on it a derived union with God is given to man. It is, then, through that derived relation with God mediated by Christ, as God-Man, that man both enters into communion with God and finds his true human nature in relation to others.

However, the New Testament teaches us that the union of God and Man in Christ Jesus was not merely achieved at Bethlehem. It was begun there, but carried throughout the whole life of Jesus, reaching its fulness in his death and resurrection whereby he was both one with God and one with man. There, supremely in his death and resurrection, man is reconciled to God, and sin and guilt, the great barriers between man and God, are broken down, so that through Christ crucified and risen, a new and living way is opened up to the Father.

The New Testament teaches us that in the Christian Church, God has brought into being a new community of men and women at one with God, and at one with each other. The great characteristic of the new community is *koinonia,* but *koinonia* means first of all participation through the Holy Spirit in Christ Jesus, and then on that basis our fellowship with one another through the same Spirit given to all who believe in Christ. This new community is looked on as one Body, primarily as one Body with Christ, who is the Head of the Body, but also as one body in the sense that all members of the community are members one of the other. It is on the basis of this doctrine of the Church that the New Testament gives us its full teaching about Christian marriage. The Church, redeemed by the blood of Christ, forgiven, healed and quickened, is the Body of Christ. Jesus Christ and his Church are, in some transcendent way, *one*—that is the ultimate *mystery*. Though that mystery is partially revealed here and now through Word and Sacrament, it will be fully disclosed only at the Second Advent of Christ, at the Marriage-Supper of the Lamb.

Meantime, so long as we wait for the resurrection, for the redemption of the body, the Church that is joined to the Lord is one Spirit, waiting for the day of full redemption and finality when she will for ever be one Body with her Lord. In one sense the Church is already justified and redeemed—that is the finished work of Christ. That finished redemption is enshrined in the sacrament of Baptism, where the Church is incorporated into Christ and is once and for all made one Body with him. In another sense, the Church in history still waits for the full disclosure of the power of the resurrection, and therefore until Christ comes again, she is given the second sacrament, the Lord's Supper, to be repeated, that continually the Church as the Bride of Christ may ever become one Body with her Lord, ever partaking of his redemption through his sacrifice, for he loved the Church and gave himself for her. In the sacrament of the Eucharist, therefore, the Church renews her incorporation into Christ, and tastes already the powers and blessedness of the age to come. The Eucharist is essentially an eschatological anticipation of the Marriage-Supper of the Lamb in the day of the resurrection. Then at last the Church will

be presented as a chaste virgin to Christ. While the Eucharist has that forward or anticipatory reference, it also means that the Church in history lives in the tension between *engagement* and final *consummation*. As Calvin used to put it, the Church in history is the *Fiancée*, but the day will come when she will be the Lamb's Wife. The Church cannot enter into the fulness of her life until the redemption of the body, that is, until the new community is restored to its perfect environment in the new heaven and the new earth.

That ultimate mystery is the basis of the New Testament doctrine of Christian marriage. Christian marriage is not based simply on an ordinance of creation, but upon the ordinance of redemption, and is conditioned therefore both by the Incarnate work of Christ and his future coming in power and glory. Christian marriage reaches back to the original divine purpose in creation through the death and resurrection of Christ the new Adam, but reaches out to the full completion of God's purpose in the new creation as it will be disclosed in the resurrection of the dead. Thus marriage as the ordinance of creation comes to its own fulfilment and reality only in Christ. Therefore, a man and a woman marry in Christ only as they both through redemption participate in the new life in Christ, and become members of his Body. Christian marriage can take place *only in his Body*, for it is there only that two people can become really one, one with Christ and one with each other.

In Christian marriage we have, as it were, in reverse, what happened when mankind rebelled against God. With that rebellion each person was thrown in upon himself or herself, and became incarcerated in the iron-ring of the self. In that circumstance marriage became God's gracious ordinance for some relief from utter and unmitigated selfishness, and some real measure of preservation from the atomization of society, some real measure of inner social cohesion resisting complete disintegration. But Christian marriage penetrates right down to the depths, and here alone the original ordinance of creation comes to its own, and its former glory is even transcended.

The core of Christian marriage concerns the reconciliation and forgiveness wrought out by Christ on our behalf on the Cross, and concerns the regeneration or resurrection to newness of life in Christ. It is only as two people are forgiven and regenerated, as they are reconciled to God and become new creatures through faith in Christ, that they can enter into marital union without the barrier of sin and guilt coming in between them. Sin and shame and guilt and selfishness and pride pervert the marital union, but in Jesus Christ those barriers are removed—even the shame which guilt before God inevitably attaches to sex is removed. That sense of shame cannot be erased by trying to acquire any naturalistic attitude to sex (as many modern 'Christian' pamphlets on this subject teach), for that is only to destroy the possibility of finding new life through forgiveness at this very point by obscuring the real issues involved between God and man and woman. Marriage represents one of the very moments in a person's life where he or she is most open to the Gospel, and a really Christian approach by the minister, with Christian teaching about

marriage in Christ, can do an inestimable service in evoking personal commitment to Christ as Saviour and Lord.

This Christian doctrine entails certain definite presuppositions and conditions which the Church ought to make clear in its teaching about marriage:

(1) Both parties seeking Christian marriage should be baptized—i.e. members of Christ by sacramental incorporation into his Body.

(2) Both parties should be committed Christians, whose Baptism is confirmed by full admission to Church membership, and sustained by constant renewal of this membership in Holy Communion.

(3) Both parties should be taught that marriage in Christ is a holy ordinance. It is *not a Dominical sacrament,* but it is a covenant in which two people renew their vows before God, now jointly as one man, male and female, and in which God himself makes them one with each other in answer to their covenant prayer. What God has thus joined together, man cannot put asunder.

(4) The marriage service should be given a definite relation to the atonement wrought by Christ. That atonement was wrought once and for all in the death and resurrection of Christ, and as through Baptism we are once and for all incorporated into the Body of Christ, so Christian marriage on this basis as a renewed and joint entering into that Body, is also once and for all. It is not an ordinance merely of this transient world, or merely of creation, but of creation redeemed and united to God by his eternal Spirit. Here in Christian marital union there is an entry into an eternal relationship—*eternal,* so that it is not broken by death, and so that after death in the resurrection there is no marrying or giving in marriage; there is only the abiding union of the whole man in the image of God, living and serving God in eternal communion through Jesus Christ.

(5) This being so, marriage in Christ ought to be followed as soon as possible by the sacrament of Holy Communion, in order to indicate that though in itself marriage is not a sacrament, it yet reflects and rests upon the sacramental union between Christ and his Church. The sacrament of Holy Communion is the sacrament of the Word made flesh, for in it the Word of forgiveness and new life is enacted in our flesh and blood, so that by participation in this sacrament after their marriage a couple are assured that the promise of God in the ordinance of marriage to make them one, is enacted by God himself, and is not merely a human contract or a human action.

(6) If the marriage union thus entered into reflects between man and wife the union between Christ and his Church, marriage must continue to do that by a living union that grows more and more into Christ. The marriage enacted in the Church can come to its full joy and fruition only within the *koinonia* of the Church, through the Word and Sacraments, through the whole sacramental fellowship of the Church and the world-mission of the Church. Only as the married couple take their full place in the life, worship, fellowship, and mission of the Church will their married life come to its full fruition in Christ.

(7) That is particularly clear in the gift of children, and the whole

social cohesion which children involve. Within the home itself father and mother and their family form one body in Christ, and here the relation between husband and wife, as the New Testament teaches, should reflect the relation between Christ and his Church, a relation that grows and increases with the increase of God.

(8) As already indicated, marriage must look forward to the redemption and resurrection of the body, and the unveiling of the new creation in the new heaven and new earth. Certainly the New Testament envisages no mere heavenly or spirit-existence in the future. But the New Testament does not teach that in the new creation there is no marital union. In the fulness of that life there will be no marriage or giving in marriage, no marriage problems, no need to bring self-centred human beings into one, for they will be one, and they will lose sight of themselves as together they serve the Lord God and reflect his glory. It is important to teach, therefore, that marriage is not simply an affair of time, but it is of eternity, for it reaches out into the fulness of the new creation in the eternal and glorious purpose of God. Christian marriage is an ordinance enveloped by grace, and it enshrines at its heart the great eschatological hope of the Messianic community. It does not yet appear what we shall be like, but when we shall see him we shall be like him, like him who is for ever and ever one with his Church in the mystery of eternal union.

T. F. Torrance.

---

## The House Church

Dr Robinson may have thought his article in Theology in August 1950, on "The House Church and the Parish Church", was a far cry from a possibility in a parish in the Church of England. This excerpt from the first page of the parish magazine of St Wilfrid's, Halton, Leeds, is partly due to his article and we are grateful to him.

"House Church: Meetings of the Church in different areas of the parish are held regularly with a House Meeting on Wednesday night followed the next morning by a House Celebration. House Meeting and House Celebration Weeks are held twice a year. House Heetings and House Celebrations are also held for sick Communion and elderly people."

Many inside and outside the Parish and People movement would say that the main discovery in Biblical theology to-day is the centrality of the Church in the gospel. It is commonplace now to say that the gospel is all of a piece; that we cannot leave miracles out without maiming the gospel, and that we cannot leave the Resurrection out without destroying the gospel. And yet it is not so long ago that it was thought possible to hold that the Church was a development, or even an addition to the gospel by St Paul!

It is now agreed that modern Biblical thinking is pointing to the centrality of the Church in the New Testament as a whole, indeed that "outside the Church there is no salvation". The Parish and

People movement is helping to rediscover the Church at the parish level and can be summed up in the motto "Be the Church". Come and see the Church when it is baptizing new members. Come and see the Church in action welcoming new members into the Church. Come and see the Church worshipping at the Holy Communion. Come and see the Church in action breaking bread. Come and see the Church when it is meeting to actualize what is sacramentally given in Baptism and Communion—to live out membership and worship in the life of the Christian congregation—to be the Body of Christ planning its witness, its witness as a community of baptized and a fellowship of communicants. It is all part and parcel of being the Church, inside and outside the church building. As Canon Lumb, in the Michaelmas 1952 issue of *Church Teaching Review*, says: "In the minds of that multitude whom this generation is called first to evangelize and then to educate in grace and truth, there is only one place where this would naturally happen; in the church, or its two associated buildings, the hall or the school. And these places, especially the church, the multitude supposes to be the preserve of an exclusive little body called 'the congregation'. Keep away from such places and you are safe! Can the Church militant, evangelist and teacher, undermine that security?

"The Christian Church which glories and must glory in the loveliness of cathedral, college chapel, and parish church, has always had a concurrent life which is quite independent of what may be termed the temple-idea. Its first Beth-el, or House of God, is just a stone in an open field from which proceeds the angelic traffic; for forty years the story of the people of God is that of a 'Church' in the wilderness. The Christian Eucharist begins in a private house, it is continued after the Pentecostal mission 'at home' (*kat' oikon*), St Paul offers it in the upper chamber at Troas, the houses of Chloe and Stephanas have been centres of his work."

What we have done here at Halton in our teaching and practice of the two evangelical sacraments is an attempt to be the Church, both for those who are already members of the congregation and for the many—literally thousands in this parish—who have been baptized and done nothing more as members of the Church. In trying to make Christian initiation mean something more, personal interviews have been held in the home, rehearsals in the church building, parents and godparents invited to parish meetings, "Banns of Baptism" read out at the parish Communion, baptisms celebrated quarterly at public worship, children visited on the anniversary of the baptism with cards, parents invited to home meetings in their locality, and so on. But when all this has been attempted there is comparatively little response in active Church membership, largely because the bulk of parents and godparents are lapsed baptized, who see no real need to live by grace and therefore no need for confirmation and communion for themselves or for the children for whom they are responsible. Along with these there is the partial failure of the Church to be the Church when it baptizes, and when it breaks bread, and when it meets: the parish meeting is very far from being a weekly

meeting of those who regularly gather together on Sunday for worship. How are the lapsed baptized and the regular congregation to meet in such a way that the lapsed see the point of the Church and their need to live by grace? In the early Church, or in the Church Overseas, they would have made a real decision for Christ before coming for baptism; now all too often parents bring babies to receive the grace of baptism without any idea of what it means to belong, or to be the Church.

There are many practical and social difficulties in the way even of those who desire to become members of the worshipping community, particularly in a parish of this type where there are many social groupings, including a slum clearance estate of 6,000 people, and where the church has been built on the fringe of the more prosperous part of the parish. There are also the complications which are general to-day but which cannot be ignored—women working all the week, Sunday work for many of the men, no one with whom to leave the children. (It is of course right to do all we can to encourage them to bring the children with them, by providing a crèche and kindergarten during the morning service, but it requires a very great effort to step from where they are into the worshipping community.)

I believe we must show them the Church at a more local level than the parish church: show it in all its simplicity, and yet in all its supernatural power in the breaking of bread, in the Holy Communion. We need to take Christ and his Church to the people—that is not the last stage, but surely the first; so we go to them where they are in the evangelical sacrament of Holy Communion. Often the preaching of the word has been separated from the administration of the sacraments. This is true both of Baptism and Communion. In the house celebration there is time for a short relevant sermon; there is also an opportunity for people to intercede in a way that they cannot in a more formal worship of the parish church. In my own experience I should say that the sense of the numinous is not lost in the house celebration; rather perhaps it is more fully realized both for the regular communicant and the lapsed baptized. Penitence has been deepened. Neighbours who have fallen out and who have come quite comfortably to the church building have realized that they cannot attend a house celebration in their neighbourhood without healing the breach. The relevance of the sacrament in daily life comes to all "breaking the bread from house to house".

House celebrations have taken place in four ways. First, in the case of sick people who have been regular communicants we take their communion from the reserved sacrament, and now at monthly intervals, where it is desired, there is a full celebration (this of course is what is advocated in the Prayer Book for the Communion of the sick). Second, in the case of elderly people who find it difficult to come to church there are house celebrations monthly in various parts of the parish. These two ways have been very much appreciated and have been attended by friends and neighbours. (The Prayer Book rubric about others attending the celebration in a sick communion house covers these two.)

The third way is to hold a house celebration in a particular locality, and people are asked to come by the family and the clergy in consultation. This we do each day from a Monday to a Saturday during a week in Lent and during the week following the Harvest Festival. House celebrations are held each morning and the lapsed are invited to attend but not to communicate unless they are confirmed. Such house celebrations are not held regularly, but occasionally as an extraordinary opportunity for proclaiming the Gospel, which we believe it does plainly and powerfully. These house celebrations are always held at the same time as our home meeting weeks, and the two dovetail into each other.

The fourth way has come out of a month's mission held here in October 1952, when the main technique of the mission was house meetings and house celebrations. Every morning for a month 6, 7, and 9-15 a.m. house celebrations were held, and every day for a fortnight, house meetings. Nine hundred attended the house celebrations and 500 the house meetings; over 1,000 different people entered into each other's houses in the name of the Lord during the month. Here is the Church being the Church. It is certainly the Eucharist in action. We saw clearly during the mission the evangelistic possibilities of house meetings and house celebrations, but it is not in the first instance as a technique of evangelism that we want to stress the house celebrations, but as an ecclesiastical necessity. (It is interesting to note that the only house in which we celebrated where neither parents were communicants has produced two adult confirmation candidates.) We have seen the house meeting, house celebration, not primarily as an evangelistic technique, but as a necessary expression of the Church—the House Church. Therefore as a result of the mission, on the second Wednesday of the month instead of having the parish meeting in the hall we meet in six houses in different parts of the parish with a communion service to follow on the Thursday morning (five in houses and one in the church building on behalf of a certain area of the parish). As leadership is developed and need arises the parish will be further subdivided into twelve or twenty-four House Churches. A leaders' meeting is held regularly. So on the Wednesday night and Thursday morning we seek to "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers".

In people's houses we celebrate in surplice and stole (we use vestments in the Church building), with the people gathered round the family table. The rite used is the 1662 without the Creed and Gloria, and as mentioned before there is always a short sermon. We use the vessels from the church building and wafer bread. Each person puts his own wafer on the paten and we say together the Offertory Sentence. (We also say together the Collect for Purity, the Prayer of Humble Access, and the Prayer of Oblation.) In the future there may come a need for celebrations in the evening in ordinary clothes and using household crockery and a home-made loaf, but at the moment we see no need for changing from what is said and done inside the church building unless it is essential. When it is done and how it is

done is secondary to what is done—the Holy Communion in houses—the Breaking of Bread at a more local level than the parish church. What we are doing has the full approval of the Bishop of Ripon and he is being consulted at every stage.

In the article on the House Church in THEOLOGY, Dr Robinson states: "Whereas the organization is an optional extra (of the *bene esse* of the parish), I believe that the cellular structure of the Church will be rediscovered as a necessity of its life. It is what John Wesley meant when he insisted that every Methodist—that is to say, every methodical Anglican—must be a member of a class meeting." Canon Lumb in his editorial on "The Modern Bethel" in the Michaelmas 1952 issue of the *Church Teaching Quarterly* concludes: "The house technique, of course, implies small numbers. . . . The 'house' may indeed be what has long been sought under the name of 'cell'—a term too ideological, biological, penal, or monastic to make a good label. If we can gather groups of resistance and loyalty in the hinterlands of apathy, whether in the village or the city, the day may come when we can unite them to march forward together."

God is in Jesus Christ reconciling the world unto himself. This reconciling is constantly going on through the action of the Holy Spirit; God is constantly breaking in, breaking through, breaking forth to build, to make all things new; constantly the Holy Spirit is breathing on the Church to renew it. In the Church we see God in action through the power of the Holy Spirit; in the Gospels we see the action on the Incarnate Lord, and in the Acts of the Apostles we see the action of the Risen, Ascended, Glorified Christ; God in action through the Holy Spirit. I believe the Holy Ghost renews the Church which is Christ's Body. The renewal of the Church is the work of the Holy Spirit in every age and he is renewing the Church to-day in our own land. I believe that one of the scenes of the renewal is the House Church.

E. W. SOUTHCOTT.

---

## A Note on the Eucharistic Sacrifice

THE *communis sensus* of the Church has always known that there is a sacrificial side to the Holy Eucharist, but there is no one theory of the Sacrifice that is *de fide*, and all constructive theological thinking upon the subject is to be welcomed. It is a matter for gratitude that in the February issue of THEOLOGY Mr Scott has put forward, on such positive and constructive lines, an Anglican evangelical theory of the Eucharistic Sacrifice. It is particularly noteworthy that an evangelical theologian of his ability and learning should state his agreement with the view that in the sacrificial language of the New Testament we find the idea of our Lord as priest for ever offering a sacrifice to the Father and that this offering does attach itself to the Holy Communion.

If I suggest that the theory he presents is still open to criticism and improvement, it is with no polemical intent but simply to carry the

theological inquiry a stage further at a point where Mr Scott seems involved in an unnecessary denial.

The denial he is concerned to make is this: he will not allow that the Lord "offers himself" in the Eucharistic Sacrifice. He quotes distinguished names against this view and will himself have none of it. I want to ask whether this denial is really justifiable.

I. How are we to understand the atoning Sacrifice? Is the self-oblation of the Son of man something seen only on the Cross? Or are we to say that the earthly life, the Cross, the Resurrection and Ascension, the Heavenly Session, are all involved in it?

Rightly as we emphasize the "cruciality of the Cross", it is not theologically possible to isolate the event of Calvary from the rest. The Christ who is our Sacrifice and our Redeemer is not only the dying Man on the Cross. The truth is two-sided. The Christ whom now we know is the living Lord in the heavens, who has passed through the grave and gate of death in the wondrous death and passion under Pontius Pilate; but he who is that is *now*, as well as on a date in the distant past, the Jesus of history, the Man crucified on Calvary. His humanity was and is the humanity offered to the Father in perfect obedience; it was and still is. For there is not one humanity in the agony on the Cross and another humanity in the Heavenly Session. The same humanity abides, eternally operative in its redemptive purpose of reconciling man to God. The aorist of the Cross (it happened once and for all) moves into the eternal present of the high-priestly *energeia* of the one, indivisible Christ.

It follows that the body and blood we receive in the Eucharist, if they are Christ's, and because they are his, are still, in sacramental form, and in a mode *sui generis*, the instruments of sacrifice, the sacrifice of the Cross. They are that at the same time as they are the participation in the heavenly Christ. Receiving them in Holy Communion, we are necessarily and inevitably concerned with that self-oblation of the Incarnate Lord which is the very heart of the incarnate life and remains so for ever, not only at the point when it came to its sharpest focus in the decisive moment on Calvary. The new humanity of the Son of Man is intrinsically the life of sacrificial obedience. What he now communicates to us is that life and none other, his life, his sacrificial life.

So in the Eucharistic Sacrifice, as and when we "offer ourselves", we cannot but "offer Christ". The two things are interlocked. For we are "in Christ"; he *is* our life.

The same conclusion is reached if we consider the implications of the *Corpus Christi Mysticum* and the truth which St Augustine so memorably, if so daringly, expressed in the phrase *totus Christus*. As Christians coming to the Lord's Table we offer ourselves, not as isolated individuals or as unregenerate humanity, but as the redeemed, the Body of Christ. How can we offer "the Body" and not "Christ"? It is an impossible dichotomy. Of course, there is no repetition of his Cross-sacrifice; but we do bring to God the only acceptable offering, his Son, and ourselves in him. What else can we offer to the Father, except what he gives us—his Son and ourselves remade in

him? Anything else would lead inexorably to an extreme Pelagianism, abhorrent to Mr Scott as to myself.

The prophets of Israel moved towards a realization, dim and fitful, of what a truly acceptable sacrifice would have to be, if it ever could be—namely, *Eucharistia*, thanksgiving, in the realistic sense of the gift of all we are to him who has given us all. Christ alone gives this vision actuality; and the oblation of the Lamb of God with ourselves in him constitutes the thanksgiving of redeemed humanity, the christian *Eucharistia*. This thanksgiving, needless to say, is wider than the ritual sacrifice of the altar, being ideally coextensive with the Christian life; but it finds its centre at the altar.

II. These considerations seem to set some of Mr Scott's detailed arguments in a different light. I find, for example, his discussion of *anamnesis* far from convincing. He is much too confident when he sweeps away the idea of any Godward reference in *anamnesis*. Whatever the customary meaning of *azkarah*, *mnemosynon*, and *anamnesis* was, the evidence of our texts cannot establish a universal negative, since at any moment a new bit of linguistic evidence may turn up from some rubbish dump in the Near East to modify our previous knowledge. But, whether that happens or not, philology alone will not solve the problem. The overtones of a word depend largely on the historical circumstances of its use in a particular setting; and the real problem is whether the command to "do this for my *anamnesis*", given at the time at which Jesus gave it, *can* be obeyed without a Godward reference. To do something in remembrance of Christ is indeed to do something so that "our Lord's sacrifice becomes here and now operative in our lives". But to "remember" Christ in the Eucharist is to remember the Last Supper, the interpretation there given of the imminent death as redemptive sacrifice, and the fact that the sacrifice is offered by the Son to the Father. In the action of the Eucharist we are praying to God through Christ, not merely performing a sacred drama for the edification of men. We shall eliminate a "Godward reference" from our *anamnesis* only when we eliminate the words "through Jesus Christ our Lord" from our liturgical texts. Whatever be the correct interpretation of St Paul's *kataggellein* in 1 Cor. 11. 26, the Godward reference of "remembering" Christ and doing something with bread and wine "for my memorial" is unaffected. The article by J. Jeremias, *Evangelische Theologie*, 1947, pp. 50 ff., though it is to be read with caution, is not without value on this point.

Mr Scott's interpretation of Hebrews suffers, I think, from the same unduly limited approach. Sacrifice in Hebrews is connected with death and suffering, and we are told that this rules out the idea of continuous offering. Let us assume that the theory connecting sacrifice with the offering of life, not death, has been overdone in some quarters; I think it has. But it does not need the opportunity of reading Robertson Smith on the religion of the Semites to convince some of us that the sacrifice of Calvary is offered by Christ to the Father whenever the Eucharistic oblation is made by the Church. The author to the Hebrews, St Paul, and St John will do.

The argument of Hebrews is that, whereas renewed deaths of victims were wanted in the preparatory and "shadowy" stage of the old covenant, only one death of one Victim, that on the Cross, is needed in the new. That death, the consummation of true sacrifice, creates a new relation between man and God, and St Paul has given it classic expression in Rom. 5. 10; the death reconciles, the life saves. It is that continuous process, springing from the event of Calvary but not coming to a stop there, which is the self-oblation of Christ to the Father for the salvation of the world. How can we, when we "do this" in remembrance of Christ, exclude any thought of that self-oblation other than its initiation in death?

Mr Scott wants a moratorium for the word "plead" in this context. I sympathize with that, because forensic metaphors are apt to be dangerous and misleading. The difficulty, however, is that the New Testament makes considerable use of forensic metaphor. St John does it as well as St Paul. Westcott has been quoted, rather selectively. If we are to use his authority, we must include his comments on 1 John 2. 1–2 (in *The Epistles of St John*) as well as his remarks in his commentary on Hebrews. Westcott wrote (1 John *ad loc.*): "Christ's advocacy of man is addressed to God in that relation of Fatherhood which has been fully revealed in the Son who has taken manhood to himself"; and "Nothing is said of the manner of Christ's pleading; that is a subject wholly beyond our present powers. It is enough that St John represents it as the act of a Saviour still living (Heb. 7. 25) and in a living relation with his people. His work for them continues as real as during his earthly life (Luke 22. 32; 23. 34; John 17. 24), though the conditions of it are changed. He is still acting personally in their behalf, and not only by the unexhausted and prevailing power of what he has once done. He himself uses for his people the virtue of that work which was accomplished on earth."

One final question. Why do the Fathers make so much of the heavenly altar as the real centre of the Church's eucharistic worship? Is it not because they have a profounder and more penetrating conception of the nature of Christ's sacrifice than that which confines it to the death on the Cross?

H. Balmforth.

## Great Pastors—V. Richard Baxter (1615–1691)

As an ecclesiastical statesman, Richard Baxter was an unqualified failure. He was a convinced Episcopalian, a strong defender of liturgy, a tireless propagandist for a comprehensive national establishment, and a passionate advocate of union between the divided Christian Churches; yet he lived to see the Act of Uniformity, "the most characteristic and disgraceful fact of English church history in the seventeenth" century,[1] and to suffer under it, and he died the patriarch of the (so-called) "Presbyterian" party, with a respectable prison record for nonconformity behind him. Nor was he more successful as

[1] H. Hensley Henson, *Retrospect of an Unimportant Life*, II. 27.

a theologian. His two major works on Christian doctrine, the Latin *Methodus Theologiae* and *Richard Baxter's Catholick Theologie*, mature expositions of a dogmatic scheme shaped and tested by years of exacting controversy, were received with the silence of indifference, and seem never to have been read at all. Antinomianism, the *bête noire* for whose slaughter his theology had originally been evolved, reared its head again after thirty years' quiescence during the closing months of his life, and Baxter's last attempt to beat it down (in his *Scripture Gospel Defended*) began a controversy of unprecedented bitterness which within a few years split Dissent from top to bottom. "Baxterianism" was virtually extinct within half a century of his death, while Antinomianism lived on to trouble the Evangelical Revival. But there can be no doubt about his ability and effectiveness as a shepherd of souls.

His memorable ministry at Kidderminster began in April 1641. Baxter was then 25. After fifteen months he was forced to leave for fear of being lynched by the Royalist rabble, but he returned in 1647, his health ruined by a winter with the army, and remained there until 1660. He had found Kidderminster's four thousand inhabitants "an ignorant, rude and revelling people . . . they had hardly ever had any lively serious preaching among them". Brawling was incessant, and "the odious, swinish sin of tippling and drunkenness" was a civic vice. But by the time he left the town was transformed. The Puritan sabbath was faithfully kept; family worship was the rule in most homes; many hundreds of all ages had made a profession of conversion which satisfied their pastor as genuine; scarcely a household in the parish did not contain at least one of his converts. And his fruit remained. "Not one that I hear of . . . are fallen off", he noted after six years' absence; and on 31 December 1743 George Whitefield recorded in his diary after a visit to Kidderminster: "I was greatly refreshed to find what a sweet savour of good Mr Baxter's doctrine, works, and discipline remained to this day." While there, Baxter published, amid much else, three books on Christian practice which became, and remain, classics in their own departments: his electrifying *Call to the Unconverted . . . from the Living God*; the soaring *Saints' Everlasting Rest*; and the *Reformed Pastor*. In addition, he carried on a vast correspondence with both layfolk and ministers who sought his advice. Such an achievement as this would be remarkable in any man; for one who was from his twentieth year a chronic consumptive and martyr to indigestion, who suffered in addition from anaemia, recurrent headaches, toothaches, inflamed eyes, and a variety of other ailments, and who during the few years following his return to Kidderminster was time and again at death's door, it is little short of miraculous.

It must not be supposed that Baxter owed nothing to the past. His ministry was no isolated phenomenon. He came, in fact, at the end of half a century of pastoral pioneering by his Puritan forerunners, forgotten figures (though great names in their day) such as Richard Greenham, Richard Rogers, John Dod, William Perkins, Robert Bolton, Richard Sibbes, John Rogers, Thomas Hooker, William Fenner, and

many more. These men had built up a tradition of "powerful" preaching with an evangelistic emphasis and pastoral ministration to "afflicted consciences"; their published sermons had become popular reading (Baxter read them all his life); they had detailed in print the theory and practice of leading the impenitent to a true and lasting conversion and "solid comfort"; and they had created a national interest in personal religion. It was Baxter's privilege to enter into their labours, to inherit their well-tried technique, and to use it with unique fruitfulness. But to say this is merely to define, not to diminish, the greatness of one whom his friend Thomas Manton described as the most apostolic man of his age.

In any analysis of the factors which contributed to his success, pride of place must be given to his personal character. It was not merely that he was singularly "apt to teach"—quick-thinking, clear-headed, fluent, well-read, able to express great truths vividly and colloquially without cheapening them, indefatigable in analysis and illustration; though he was all this. He made Christianity attractive by demonstrating in his own pain-racked life the truth of his constant testimony that "the gospel is glad tidings of great joy, and that holiness lies especially in delighting in God . . . and in his joyful praise, and hopes of glory, and longing for, and seeking the Heavenly Jerusalem". He made his gospel arresting by the intense earnestness and solemn passion with which he taught it to his people and "urged them with all possible engaging reason and vehemency to answerable affection and practice". His own phrase, "as a dying man to dying men", perfectly mirrors his mood and manner in instruction. And he reached his hearers' hearts by speaking to them from his own. Without affectation or self-consciousness, but simply as stating a fact, he could, and did, address them as "one that you know doth unfeignedly love you, and that regardeth no honours or happiness in this world in comparison of the welfare and salvation of your souls". Nothing was too much for him to do for them. He gave away the greater part of his income to those in need; until a properly qualified doctor settled in the town, he practised medicine without charge; he distributed hundreds of free Bibles and thousands of copies of his own books; and his weekly sermons throbbed with pity and horror while he dwelt on the subject from which he could never long keep away—the tragic idiocy of those who made light of Christ, who treated Puritan Christianity as a laughing matter and preferred, despite all their minister could say or do, to remain as they were and take pot luck in the next world. Few pastors have taken heed to the flock and done the work of an evangelist with such transparent, single-eyed devotion as Baxter. He flayed sin unmercifully, in its socially respectable as well as its disreputable forms; intellectual conceit, genteel sensuality, extravagance, idleness, and cynical flippancy, came under the lash no less than the grosser vices of the Kidderminster working man; but those who came to him with genuine spiritual concerns found him approachable, patient, sympathetic, faithful but tender in his dealings, his whole attention and energy for the moment absorbed, like the born teacher he was, in the task of instructing and guiding the in-

quirer. Personal humility combined with zeal for God's glory and love for his fellow men to fit him for the dual work of humbling the proud and calling the humbled to Christ. Had he been a lesser Christian, he could not have been so great a pastor.

In the second place, Baxter took to Kidderminster an adequate theology of sin and grace—Calvin's refined Augustinianism, with its account of the work of Word and Spirit in regeneration and sanctification enormously enlarged by the earlier Puritans. The work of the latter provided for Reformed pastors an elaborate anatomy of the Christian soul, of sin's methods of deceiving and hardening and the Spirit's activity in opposition, of the stages and signs of growth in grace. Between them, they had succeeded in compiling a comprehensive account of spiritual health and the means to its maintenance and a detailed diagnosis of characteristic spiritual diseases and deformities, together with directions for their treatment. *Pilgrim's Progress* would serve as an excellent pictorial index to this field of study. Having for years nourished his soul on the strong meat of Calvinistic soteriology and Puritan practical writings, Baxter had no illusions about the depths of corruption he must expect to find in human nature. The sturdy, matter-of-fact realism and acuteness of penetration which the Puritans had displayed as they bored into the recesses of man's heart and unfolded the tortuous intricacies of the "mystery of self-deceiving" had forearmed him against false sentimentality in dealing with his fellows. He knew that the best of them were very bad, worse in most cases than they realized; just as he himself found in himself every day new and unsuspected depths of perversity. He understood the gravity of the disease; but he had no doubt that his gospel, if rightly applied and duly taken to heart, could cure it. No besetting sin, no vicious habit, was so deeply ingrained that it could not be mortified by the Spirit of Christ; and even the "melancholy", the manic depressives of his day, whose mental aberrations had in part, as he recognized, a physical origin, would find effective relief in a wise, persevering use of the means of grace—as did his own wife. The course of his ministry amply demonstrates that his confidence in his gospel was not misplaced.

In the third place, Baxter was a parochial strategist of a high order. His sermons (one each Sunday and Thursday) were straightforward, pungent, forceful, carefully fitted to his hearers' needs and capacities (although we find too that their canny instructor "did usually put in something in my sermon which was above their own discovery . . . that they might be kept humble and still perceive their ignorance and be willing to keep in a learning state"). At an informal meeting in his home each Thursday evening "one of them repeated the sermon, and afterwards they proposed what doubts any of them had about the sermon, and I resolved their doubts: and last of all I caused . . . them to pray". In addition, "once a week . . . some of the younger sort . . . spent three hours in prayer together; every Saturday night they met . . . to repeat the sermon of the last Lord's Day, and to pray and prepare themselves for the following day". (One wonders what Baxter would have thought of some modern

Young People's Fellowships!) After 1647, his health was never good enough to permit systematic visiting; but, when a few years' experience had shown him that his pulpit ministry was comparatively ineffective while unsupported by regular personal dealing with his listeners, he drew up a scheme by which he and his assistant between them interviewed each family in the parish for an hour once each year, the latter visiting their homes and Baxter receiving them in his study. It was made clear that this was to be a pastoral interview; notice was given to each family some weeks beforehand, and on the appointed day they were examined as to their knowledge of the Westminster Shorter Catechism and their general spiritual well-being, and directed and exhorted accordingly. Baxter gave himself unsparingly to this work; in the average interview "I spent my self as much as in a sermon at least". He found his flock more willing to fall in with this scheme than he had dared to hope, and he claimed that of all his activities in the parish it proved the most directly fruitful. Its success confirmed his belief in the desirability of a closer supervision and more detailed direction of the layman by his pastor than contemporary Protestantism, in the fury of its reaction against priestcraft, was willing to allow, or contemporary clergy (in most cases) to undertake.

The *Reformed Pastor*, in which Baxter expounds his ideal for the pastoral ministry, is a book which has not yet lost its power to speak. "His *Reformed Pastor* stamped on my mind a conception of the Christian ministry which never faded", wrote Bishop Henson;[1] "I am accustomed always to advise Ordination Candidates to read . . . Baxter's . . . *Reformed Pastor*".[2] One young minister, at least, would like to testify that this is sound advice.

*BIBLIOGRAPHY*

Baxter's life is most fully recorded in F. J. Powicke's two volumes, *A Life of the Reverend Richard Baxter* (1924) and *The Reverend Richard Baxter under the Cross* (1927). His voluminous writings are reviewed in W. Orme, *Life and Times of Richard Baxter* (1830), published separately and as Vol. I of Orme's twenty-three-volume edition of Baxter's *Practical Works*. These were also reprinted in four volumes in 1838.

An abridgment of Baxter's posthumous *Reliquiae Baxterianae* (1696), published as *Autobiograph of Richard Baxter*, ed. J. M. Lloyd-Thomas, appeared in Everyman's Library in 1931. J. T. Wilkinson reprinted Baxter's *Breviate of the Life of Margaret . . .* (1681), with introduction and notes, as *Richard Baxter and Margaret Charlton*, in 1928, and published an abridgment of the *Reformed Pastor* in 1939. The Kidderminster ministry is interestingly described in C. F. Kemp's *A Pastoral Triumph* (New York, 1948).

There is no satisfactory exposition of Baxter's theology available.

J. I. Packer.

---

## American Letter: No. 16

The national legislative body of the Protestant Episcopal Church in the United States of America is *The General Convention* which meets every three years. At Boston, Massachusetts, it was in session

[1] *Retrospect . . .*, III. 8. [2] *Letters*, ed. E. F. Braley, p. 223.

last year for twelve days (8 to 19 September). Representative of 74 dioceses (now 75), 13 home missionary jurisdictions (now 12), and 15 extra-continental and overseas districts, General Convention convenes in two houses.

The House of Bishops constituting the "upper chamber" numbers well over 100. It includes, besides the ordinaries of the various jurisdictions, the bishop-coadjutors (assistant bishops with right of succession), the suffragan bishops (no succession), and retired bishops. All have a "seat" and vote. However, in recent years there has been a movement to deprive retired bishops of the right to vote.

The House of Deputies is made up of an equal number of presbyters and laymen. Four in each order are elected by the dioceses and one in each order by the missionary districts. This body numbers about 650; truly an awkwardly large group.

With the addition of the officers of Convention and of the National Council, the continuing interim agency for the supervision and direction of national church affairs, the total number directly involved in the consultative and legislative processes of the Convention is far too big for the efficient discharge of business. The crowded Convention days are further complicated by the concurrent Triennial Meeting of the National Woman's Auxiliary. About 600 elected delegates attend these sessions. Then there are exhibitions, meetings, worship services, etc., sponsored by a host of church agencies, organizations, societies, and related groups. As if that were not sufficient there are also a multitude of commercial exhibitions ranging from the various church periodicals, publishing houses, etc., to manufacturers of stained glass, carillon bells, vestments, etc.

All of the foregoing—the official meetings, special events, and services of the Convention and the Woman's Auxiliary Triennial Meeting plus the "sideshows"—serve to attract thousands of visitors. For example, the opening service of the last Convention was held in the largest auditorium in the city of Boston. Although the seating capacity is about 15,000 at least 5,000 were turned away from the doors.

With this much for background we shall now report briefly on the 1952 General Convention.

As many English readers will know, we again had the honour of an official visit from his Grace the Archbishop of Canterbury, whose inspiring address on the Ecumenical Movement and the World Council of Churches was one of the high-points of the Convention period. Present also were the Primates of the Churches in Canada and in Japan; other visitors from the Church of England included the Bishop of Ripon and the Suffragan Bishop of Willesden.

The opening day was overcast by sadness, occasioned by the sudden death of the President of the House of Deputies, the much-loved and respected Claude W. Sprouse, Dean of Grace and Holy Trinity Cathedral in Kansas City, Missouri. To succeed him was elected Canon Theodore O. Wedel of the National Cathedral in Washington and Warden of the College of Preachers. Dr Wedel is known, and has many friends, in England.

As might be expected a large proportion of the time at the Conven-

tion was devoted to the consideration of financial matters. A budget for the forthcoming Triennium was adopted beginning with appropriations for 1953 to the amount of nearly 6 million dollars. There was voted also a proposal for a single campaign to meet needs for new buildings by the Church in the Philippine Islands, in Japan, and in Puerto Rico; by the Church in this country for work among negroes; and by the theological schools of the Episcopal Church. This "drive" will probably be for about 5 million dollars. The United Thank Offering from the women of the Church during the past three years was about 2½ million dollars. And the children contributed to mission work during the same period about 1½ million dollars.

Out of the vast amount of discussion and adopted resolutions there were evidenced three general areas of concern which were somewhat beyond merely routine business and intramural interest. Housekeeping chores have to be done, but they can be exceedingly dull!

First, in the area of *Interchurch Relations* there was continued the Commission on Approaches to Unity, authorizing it to go on with conversations with the Presbyterian Church in the U.S.A. (the largest and the "northern" body of Presbyterians) and with the Methodists. Also continued was the Commission on Ecumenical Relations whose responsibility is the furtherance of co-operation between the National Council of Churches of Christ in U.S.A. and with the World Council of Churches. There was a rather violent, but generally unpopular, attack by a group of "ultra-catholics" on the National Council of Churches, etc., with particular reference to the amount of funds granted to its work from the budget of the Episcopal Church. This unwarranted assault did in fact boomerang, and there was adopted an enabling resolution which went farther than any previous action by the General Convention. It was voted that "the story of the National Council of Churches and the World Council of Churches be presented to all congregations on some appropriate Sunday, if possible on Whitsunday, and that an offering be taken or budget provision made for the support of co-operative Christian work."

There was adopted a resolution to be forwarded to the Church of South India which expressed the hope "that the day may soon be at hand when full communion . . . may be possible between the two Churches".

Referred to a committee of the House of Bishops was a request that only ministers of this Church, or of Churches in communion with it, be invited to assist in ordination services. This action was provoked by a few instances in recent years where a minister of another religious body had been encouraged to take part in the laying on of hands at the ordination of a priest of this Church. In every case the episodes had been widely criticized in the Church, but, unfortunately, at the same time they had been grist to the political mill of a group of extreme Anglo-Catholics, thus arousing much unnecessary bitterness and confusing the issue.

A statement was set forth by the House of Bishops an another con-

troversial subject—i.e. the reception of Holy Communion with members of other Churches at ecumenical gatherings. With some minimum safeguards and restrictions permission was granted for certain specified occasions.

The second area of general interest would be resolutions, etc., in matters of *Morals, private and public.* As for the former, General Convention denounced euthanasia, created a committee to study the problem of alcoholism, and reaffirmed its 1949 warning against contracting marriages under "conditions imposed by modern Roman canon law" whereby the children of such unions must be brought up in the Roman Catholic Faith.

Past General Conventions have occasionally been distinguished by their stand on some fairly prickly social issues. The 1952 meeting was singularly lacking in prophetic courage. The innate conservatism of the House of Deputies (made up generally of the rectors of the larger parishes and "successful businessmen") with the general timidity of both Houses conspired to produce adoption of only the most innocuous and obvious items—e.g. opposition to "preventive war", approval of the U.N. Disarmament Commission, condemnation of racial discrimination, request for establishment of a government commission on immigration policy, and a call for effort on an international scale against the narcotic traffic.

No action was taken on the request from the Church Assembly (C. of E.) that both Churches appeal to their governments to compel men in the armed forces to make paternity allowances for their illegitimate children by German mothers.

Defeated were resolutions against trade barriers and "character assassination" in politics. Rejected also was a call for a "constructive and liberal Asian policy". These three were passed in the House of Bishops but failed in the lower house.

In terms of a firm position on social issues the 1952 Convention was farthest to the right of centre of any meeting in the last twenty-five years. Symptomatic of the general temper of the House of Deputies was the rejection of a constitutional amendment approved by the Bishops which would have made it possible for women to serve as lay members of the House of Deputies. The clergy favoured this action but the laymen opposed it, and the motion was lost in a vote by orders.

The third field of action which captured the interest and imagination of those at the 1952 Convention related to *the Ministry*; its support particularly for mission clergy, the need for recruiting more qualified men, encouraging larger numbers to enter the Chaplaincies of the Armed Forces, and the financial backing of the Church's theological schools.

It is difficult if not impossible to evaluate fairly the 1952 Convention. These meetings are a strange complex of inspiration and frustration. No small part of the latter is due to the almost superhuman task of trying to handle three years' business in twelve days or less with an organizational pattern the very size of which resists any effort to expedite its affairs. Truly no time is left for the "one thing

needful . . . that good part" chosen by Mary of Bethany. This lack is apparently felt by many.

A further complicating factor is that General Convention is hardly representative of the Episcopal Church as a whole and only rarely of its best in either brains or piety. The saints of God, lay and clerical, are not often in the seats of the mighty. Nor is there to be found too much in theological wisdom at the Conventions. By the very nature of the system those with competence in fields of scholarship are not to be numbered among the "cardinal-rectors" who are elected as deputies to General Convention. There are, of course, exceptions, but they are few.

An extraordinarily large number of the lay delegates are in the legal profession or in banking. This results in a tendency to treat every problem as a merely legal or fiscal one. Accordingly, theological or religious concerns are noticeably absent.

Moreover, the observer cannot but be impressed that the ultimate determinants are sociological and, perhaps, ideological. General Convention is a markedly bourgeois institution—upper middle class. It reflects the attitudes of the world rather more than the life of the Church. There is not too much to distinguish the General Convention of the Episcopal Church from political conventions, professional association meetings such as the American Medical Association, or the conventions of even a more explicitly social character. Americans are a particularly gregarious people and they have an inordinate passion for conventions. So General Convention is great fun for many; but is there Grace in it?

I think that one would have to answer in the affirmative. Despite all the weaknesses, bungling, and even stupidity, which have marred General Conventions of the past it is possible to see some "fruits of the Spirit". There can be discerned God's working through the poor human stuff which he has at his disposal. It is sometimes almost imperceptible but nevertheless it is there. And that should be for all of us a humbling experience.

Alden Drew Kelley.

---

## OUR CONTRIBUTORS

Dr Torrance is Professor of Divinity in the University of Edinburgh and joint-editor of the *Scottish Journal of Theology*.

The Rev. E. W. Southcott is Vicar of St Wilfrid's, Halton, Leeds.

The Rev. H. Balmforth is a Canon of Ely Cathedral and Principal of Ely Theological College.

The Rev. J. I. Packer is assistant curate of St John the Baptist's, Harborne, Birmingham.

Dr Kelley is Dean of Seabury-Western Seminary, Evanston, Illinois.

# CORRESPONDENCE

## LAYMEN AND GENERAL CONVENTION

*To the Editor of* THEOLOGY.

DEAR SIR,

Canon Eric Montizambert's American Letter in your February issue needs correction at one point. My reference is to the paragraph on pages 60 and 61 having to do with lay representation in the General Convention of the Episcopal Church. The lay delegates, from many dioceses at any rate, do have their expenses more or less covered by the diocese which sends them. Certainly their railway fares are paid and an allowance is made which may or may not cover all hotel expenses. I have been a deputy at several General Conventions and I would not say that the majority of lay deputies are either "rich" or "somewhat idle". The greatest problem for the laymen, I think, is the demand upon their time—ten days at least just when they are settling down to business after their summer vacation. But even this does not keep the House from being a thoroughly representative body.

Yours sincerely,
F. D. MOORE.

412, SYCAMORE STREET,
CINCINNATI 2,
OHIO, U.S.A.
7 *March* 1953.

---

# BOOK REVIEWS

BIBLE KEY WORDS. V.—GNOSIS. By R. Bultmann. VI. APOSTLESHIP. By K. H. Rengstorff, translated by J. R. Coates. A. and C. Black. Each 7s. 6d.

GOD WHO ACTS. Studies in Biblical Theology No. 8. By G. Ernest Wright. S.C.M. Press. 8s.

Dr Coates continues to use his retirement profitably in the laborious but valuable task of translating important articles from the *Theologisches Wörterbuch*, and by doing so he places all serious students of the Biblical Revelation, and indeed of the Classics, heavily in his debt.

Bultmann's article on γινώσκω and its cognates is notable for the radical distinction drawn between the Jewish and Greek conceptions of knowledge. The Hebrew *yadha'* is rooted in the idea of apprehension by *hearing*, and therefore involves an existential relationship between the subject and object of knowledge. Hence the knowledge of God involves demand and gracious act on the one hand, and recognition of his power and grace and call, and obedience, on the other (p. 17). The Greek γινώσκω is rooted in the idea of apprehension by *seeing*, and therefore involves a more detached, intellectual form of cognition (1 ff.); and in Gnosticism, where, like the Hebrew *yadha'*, it was brought into relation with God, it denotes, in contrast

to *yadha'*, ecstatic vision attained by detached contemplation. In the New Testament, as in the Septuagint, the Hebrew conception of knowledge is uppermost, and even in the Pauline writings, where Paul was faced with the necessity of dealing with the Gnostic movements in his Churches, we can indeed trace the influence of Gnostic terminology, but the essential thought-content remains Hebraic. (It is interesting, and, in view of Bultmann's treatment of Pauline thought in his *Theology of the New Testament*, significant, that Bultmann parts company with Reitzenstein on this point—see footnote 1, p. 44.) Only in the Johannine literature and in the famous "Johannine thunderbolt" (Matt. 11. 27 para.) does Bultmann discern Gnostic influence over the actual thought-content—a conclusion with which many scholars will doubtless disagree.

It is a pity that in a work whose value depends so much on the Biblical and Patristic references the translator has incorrectly reproduced at least seven and incompletely reproduced ten.

Rengstorff's *Apostleship* has often been quoted in recent English works on the ministry, and its publication in English ought to dispel much loose talk about the *shaliach* conception. According to Rengstorff, the principle that "a man's shaliach is as himself" is limited by the following factors: (1) The *shaliach* must be commissioned directly by his principal: (2) he is commissioned for a specific task, and the principal is committed only so long as the *shaliach* remains within the terms of that commission: (3) the commission lasts for a specified time and, when it has been completed, the *shaliach* must give an account to his principal. Hence the *shaliach* of Jesus Christ must: (1) have been directly appointed by an encounter with the Risen Christ: (2) remain within the terms of his commission, which is solely to bear witness to the saving history of Jesus Christ: (3) exercise his "shaliachate" between Easter and the Parousia. If Rengstorff's definition is valid, it is difficult e.g. to see how the late Dr Hunkin could have been described by the late Dom Gregory Dix as "bearing the commission of the *shaliach*" (THEOLOGY, Vol. LI, p. 256). Shaliach is a word which, like its Greek counterpart, had best be confined to the accredited witnesses of the New Testament age. That is not to say that the "shaliachate" of the Apostles, lasting as it does until the Parousia, is not in some sense perpetuated by the Church's Ministry, as it is through the record of the Apostolic witness in the New Testament.

Much has been written in recent years about the New Testament kerygma. Mr Wright, in *God Who Acts*, insists that there is also an Old Testament kerygma, and that both, taken together, form the data of Biblical theology, which is not so much the systematic formulation of abstract propositions or the story of the evolution of Biblical religion, but confessional recital. The author has some illuminating things to say about a variety of problems of Biblical theology, including the Christian doctrine of man, the uses and limitations of typology, and finally the question of *Entmythologisierung*. The author questions whether the interpretative parts of the kerygma can correctly be described as "mythology" at all. What Bultmann and others

call mythology, Wright prefers to call "faith interpreting history" (cf. Cullmann's use of the term "prophecy" in *Christ and Time*, 1951, p. 94 ff.). This however raises two problems which Mr Wright has not faced. First, may not "faith" or "prophecy" avail itself precisely of mythological imagery in order to interpret history? Secondly, where does verifiable history end, and faith-interpretation begin? In what category, e.g., are we to place the Incarnation or the Resurrection? It is a pity that Mr Wright has left himself only eleven pages at the end of his excellent little book to deal with these profound and important questions. Perhaps he will let us have a full-length discussion of the issues raised by *Entmythologisierung*. His contribution will be particularly welcome as coming from an Old Testament scholar.

Reginald H. Fuller.

Lampeter.

---

The Zadokite Fragments and the Dead Sea Scrolls. By H. H. Rowley. Basil Blackwell. 16s.

In this volume are published three lectures which Professor Rowley delivered in Louvain in March 1952. The first is entitled "The Cave and its Contents" (pp. 1–30); the second "The Battle of the Scrolls" (pp. 31–61); and the third "The Covenanters and their History" (pp. 62–88). There is an extensive bibliography (pp. 89–125) in addition to the very full footnotes, and there are subject and author indices.

Professor Rowley's main purpose is to consider the non-Biblical texts discovered in the 'Ain Feshkha cave with a view to determining their background and the period reflected in their composition. Of the works in question the *Habakkuk Commentary* and the *Manual of Discipline* have been published in full. The *Hymns of Thanksgiving* and the *War of the Sons of Light against the Sons of Darkness* have been published only in part. The *Zadokite Work*, which was first published in 1910, and which, it is generally agreed, comes from the same sect as the scrolls, is dated by Professor Rowley not later than 131 B.C. The non-Biblical scrolls were, he thinks, composed at an earlier date, but all within the second century B.C. To this period too he assigns the St Mark's Isaiah scroll. The copies of the non-Biblical scrolls which were found in the cave he would assign to a later date, perhaps a much later date. The sect to whom the scrolls belonged—they formed the library of the sect—was, Professor Rowley believes, akin to the Essenes—very probably it developed into the Essenes. If they were Essenes, they appear in the scrolls at an earlier stage of their history than that which Philo or Josephus records. As to the date of the concealment of the scrolls in the cave, Professor Rowley is inclined to think the period of Bar Cochba's rising in the second century A.D. most probable.

Whether Professor Rowley, and those who think similarly, are correct in their conclusions only further study can show. He himself

does not claim them to be anything more than very tentative. He rightly emphasizes the fact that not all the evidence is yet available, and, again rightly, he recognizes that few can claim to be expert in the various fields of knowledge—palaeography, archaeology, language, exegesis, and so on—which must be traversed before anything like final judgments can be pronounced upon the scrolls. "None should seek to override all the evidence which he cannot himself control in favour of that which he feels to be within his own competence", he writes (p. 11). These are wise words. Whether his conclusions be right or wrong, Professor Rowley has provided a useful discussion of the views of numerous scholars up to March of last year. And it may be safely presumed that the immense literature which he has assembled will furnish even the specialist with material which will be new to him.

D. Winton Thomas.

Cambridge.

---

Sponsors at Baptism and Confirmation. An Historical Introduction to Anglican Practice. By Derrick Sherwin Bailey. S.P.C.K. 10s. 6d.

Dr Sherwin Bailey has written a book which is likely to remain the standard work on a subject upon which till now there has been no book to be had. It is a model of dispassionate research, and that in any matter relating to baptism and confirmation is at the present juncture something of an achievement. All who are pastorally concerned with the problems that have to do with sponsorship will benefit, not only from the carefully documented historical information which it supplies, but also from a scholarship which refuses to mould the limited and sometimes cryptic evidence to any fashionable or convenient theory. One practical application which seems more clearly to emerge from this study is the desirability of the parents of a child undertaking the duties of sponsors, and it is encouraging to find the sanction of primitive practice added to the pressure of modern circumstances in support of this development. One cannot but feel deeply thankful, after reading the extremely interesting pages devoted to the subject of "spiritual affinity", that this theory was abandoned by the Church of England at the Reformation. What a tangle, and brought about upon what tenuous and doubtful premises! Dr Bailey's appendix on the Language of Sponsorship may suggest that here, as in most matters, terminology is of great importance. Frequently employed words, carrying particular associations, do more to condition the public point of view than reasoned arguments. Perhaps the best definition of what might now become our practice and teaching in the matter of baptismal sponsorship is to be found in a quotation of some words, written by a Scottish Presbyterian in 1895, printed by Dr Bailey in a detached note: "In our country the Sponsors are ordinarily the parents, but the Church regards them, for the purposes of this ordinance, not as *Parents* but as *Sponsors*. Hence, although we recognize that the parents are the

natural Sponsors of the child, we shall speak of them in their Church relationship . . . the true mode of conceiving the meaning of Sponsorship is to regard it as a delegation of the duty of the Church. The Church in Baptism claims the baptized soul for God. She thereby enters into a relation of spiritual motherhood, so to speak, toward all her children so received." Not the least of Dr Bailey's services is that he has searched the by-ways, as well as the high-ways, for the materials of an at once extremely thorough and properly limited study.

FRANK BENNETT.

WIGAN.

---

NEWMAN. SA VIE. SA SPIRITUALITÉ. By Louis Bouyer de l'Oratoire. Éditions du Cerf, Paris. 975 frs.

A book about Newman informed by the Oratory at Birmingham where he spent the greater part of his life in the Roman Church is a welcome addition to the many studies of the great man. Père Bouyer has written his book with scholarly care from the valuable collection of letters, many of them originals, some of them copies, in the library of the Oratorian Fathers. Père Bouyer writes modestly of his own work, and claims that its chief merit lies with the labours of the greatest of modern Newman scholars "le mérite n'en est pas à moi, mais au R. P. Henry Tristram. Non content de me pourvoir de documents, il m'a ouvert avec une générosité sans limites l'immense travail patiemment élaboré sur ceux-ci qui livrera, un jour que nous espérons prochain, l'ouvrage définitif dont le présent volume ne peut être qu'une esquisse." Other Newman students can also testify to Fr Tristram's unrivalled knowledge and unbounded generosity.

Père Bouyer tells the story of Newman's life with accuracy and charm, devoting the larger portion of the book to the Anglican period. He draws an attractive picture of Newman as the devoted parish priest, careful in his faithful recitation of the Divine Office in the Book of Common Prayer. "De même, la clarté, la gravité sans pose de sa récitation des prières restaurait le sens de la prière, de la prière liturgique, avec sa richesse commune, sa continuité traditionelle, son appel permanent non pas à l'émotion, mais à l'essentiel de la foi." "Il y ajouta, peu de temps après, une célébration, d'abord hebdomadaire, puis plus fréquente, du service eucharistique." This pastoral side of Newman became still more apparent at Littlemore, where "il organisa les catéchismes et la visite des paroissiens notamment des malades".

Lack of space no doubt prevented the author from dealing more fully with the closing stage of the Anglican period. The chapters on "Rome et L'Oratoire" and "Commencements de L'Oratoire Anglais" are welcome and useful. It is good also to have "L'Université Catholique", an episode which has been recently dealt with fully by Fergal McGrath in his *Newman's University, Idea and Reality*.

Père Bouyer concludes with the charming story of the visit of Newman's sister Jemima, Mrs John Mozley, with one of her little boys, to the Oratory, and the reply of the Cardinal to the little fel-

low's question: " 'Qu'est -ce donc qui est plus grand, un cardinal ou un saint?' Newman sourit et répondit: 'Mon petit, un cardinal est de la terre, terrestre: un saint est du ciel, céleste.' " There was certainly something "céleste" about John Henry Newman.

There will be, it is to be hoped, an index in the second edition, when an opportunity will occur to make two slight alterations. On page 96 "Wathely" should read "Whately", and on page 13, line 17, "Rev. Newton" should read "Mr Newton".

Oxford. R. D. Middleton.

---

The Church and the Artisan To-day. By Roger Lloyd. Longmans. 4s. 6d.

On the Ministry. By Stephen Neill. S.C.M. Press. 9s. 6d.

Canon Roger Lloyd's little book is thought-provoking, written with a great sense of urgency about the mission of the Church to the working people, and particularly the men, of the large industrial areas of this country. He declares the main theme of his burden, that "the class in our society which is dominant in industrial power, and overwhelmingly superior in numbers to any other, has so far shown itself to be quite untouched by anything which the Church has tried to do to win it. . . . No amount of success elsewhere will compensate the Church for failure here". This is baldly stated, and torn out of its context, but it well summarizes the author's main thesis in his own words. With his sense of urgency, with his insistence that this is a priority task of the Church, I entirely concur.

He goes on to say that if this is so then much of our so-called evangelistic activity is a waste of time, simply not touching the problem. He is right, and he is even more right when he goes on to warn us, lest in a discovered enthusiasm the Church should embark on a nation-wide "titanic mission to the British artisan". Again, is he not right in deploring that so much work going on in all the administrative and deliberative councils of the Church fails to disclose any sense of priority concerning this vast mission task facing us in our industrialized nation? His sad symbol of this is a suffragan bishop, who discovered during recovery from illness that in the previous ten years he had attended 2,100 committee meetings occupying 8,400 hours, a serious state of affairs, said the bishop, because the figures were in no way peculiar to himself.

A weakness of the book is that we are given the picture, all too frequent in the Church, of the workman as no more than a cog, a hand, neither needing nor desiring to think about his work, and that "if he did, productivity would suffer . . .", etc. This is a gross generalization, unfair to workmen, which betrays ignorance of all the developments in recent years in Training Within Industry, and many other trends. Another weakness is that the author's proposals and remedies are quite feeble beside his powerful declaration of the problem—there are many possibilities in the field of industrial mission now known, of which Canon Lloyd is not aware.

Bishop Stephen Neill's little book on the minister and his ministry is based on lectures he gave in U.S.A. at the Conference of the Inter-Seminary Movement, attended by 500 students, from eighty colleges and thirty denominations. Inevitably therefore it is very general. But it is simple, very readable, with many wise things to say, and it would be an admirable book to present to any young men who might be called to the ministry.

There are acute problems facing the professional ministry, and indeed the Church with a professional ministry, in our European industrialized society, which are not touched on, unfortunately. But perhaps we could hardly expect this, since the author was speaking to new boys, and in a country so astonishingly religious as America, where, as latest figures show, 68 per cent. of the entire population over 18 years of age attend church at least once a month.

E. R. Wickham.

Sheffield.

---

Man's Search for Health. By Phyllis L. Garlick. Highway Press. 15s.

Many books of an "inspirational" kind have appeared in recent years on the religious aspect of the quest for health. Most of them find scant acceptance by contemporary medicals, whose training has become exclusively scientific and increasingly technological. This book, however, sets out to study the relationship from a fresh angle and is, in the main, an historical study. In an adequate and well-documented survey of the relevant trends in medicine and religion from the dawn of history to the present day, the author is able to show that honest faith and honest science have never lost by their association; the one has provided the motive and the other the method in the vocation of healing.

The three chapters of Part II are a challenge to our Western assumption that we have nothing to learn from the cultures of Africa, India, and China. The present reviewer, whose tropical experience has been entirely East of Suez, was impressed by the evidence adduced as to the dynamic and holistic attitude to human well-being manifest in African modes of thought. The rise and decline of Indian and Chinese systems of medicine is ably searched for significant trends.

The work of Christ, in his ministries of healing and suffering, is dealt with discursively in Part III, and shown to be the determinative norm for the Christian conception of God and man. Excellent use is made of J. A. T. Robinson's point that, biblically, the word "body" is the symbol "not of individuality but of solidarity", the bond of human continuity and unity.

The extent and effectiveness of spiritual healing in the early Church is shown to have persisted longer than is usually recognized. In a vividly narrated chapter she traces the growth of monastic hospitals, the rise in the Reformed Churches of the vocational profession

of nursing, and then moves on to an analysis of the fateful divorce of science and faith in the nineteenth century.

But the divorce was never made absolute. In the medical missionary, if nowhere else, these two were held together in their essential unity, in the healing alike of the individual, his family, and his community. Miss Garlick has long been a student of the overseas Churches and their healing ministry, and these are moving chapters.

The final Part VI advances "Towards a New Synthesis", and concludes with a study of the concept of "Wholeness", as "an idea whose time has come". This is of first-rate importance.

One question lingers. Is it biblically permissible to propose "Wholeness" as an aim, either of the Christian or the Church, without at some point uttering a clear warning that it is ultimately an eschatological category? Is the "Wholeness" of anything that the *Corpus Christi* does in any generation, or could do in any future one, ever manifest to a mere historical inspection? Will not faith always be necessary to perceive that the fragmentary achievements of the Christian minority are, even now, indispensable parts of the "Wholeness" of a kingdom that is to come? Only then, when all the Sons of God are manifest at once, will "Wholeness" be a reality *given* to the sight of all men. Meanwhile, will they not work best towards "Wholeness" who maintain firmly the theological paradox and tension between a full committal to present endeavour and a steady patience which never loses sight of that shattering of ambiguity which will be "The End"? An early hint of this (p. 169) gets quite lost in the final chapters.

Frank Lake.

The Lawn, Lincoln.

---

Revolution—New Missionary Pattern. By Allen Birtwhistle. Edinburgh House Press. 3s. 6d.

Christian Missions and the Judgment of God. By David M. Paton. S.C.M. Press. 6s. 6d.

In *Revolution* Mr Birtwhistle serves up an appetizing hors-d'oeuvres to the current feast of books and pamphlets on the world-wide mission of the Church. "What's going on?" he asks in Chapter I. "There is a world revolution on." Ch. II: "Who began it?" "God began it." Ch. III: "Any hope?" "There is no need for despair." Ch. IV: "Any complaints?" "Christian forces (must) be used on world scale. Counter arguments . . . examined." Ch. V: "Feet up or sleeves up?" Ch. VI: "Just like us?" "We must not be afraid of change but work for it; and the time is short." In quoting from the summary of contents I have taken a hint from the introduction. The sub-headings further illuminate the book's style and scope. "How do you serve toast?" "Africa in a hurry." "Hard-boiled eggs or tough theology?" Deep conviction underlies this breeziness. But as in an hors-d'oeuvres you have to pick and choose, so the strength of this book lies in particular lines of argument and individual anecdotes

and illustrations. On the eve of the publication of the parish magazine the harassed parish priest will find it a godsend. Try for instance "Bearskin-and-woad on a batting wicket", or "Dinosaur or dynamite", or "Here is hope". But see for yourself.

If *Revolution* stands for "hors-d'oeuvres", then let *Christian Missions and the Judgment of God* be characterized as the soup. Mr Paton serves it hot and strong and with a distinctive personal flavour. Apart from the dedication (in Latin) he refers relevantly both to his income as a missionary and to his family history. The literary gourmet who shuddered at Birtwhistle's "apocalypto-technic age" may wince on occasion at Paton's jargon. An assumption, for instance, is "entertained" in the first paragraph of the preface. But he cannot deny that there is meat in this soup.

"Our thesis is that God's judgment to-day is being executed on his Church by political movements which are anti-Christian" (p. 18). The theological level with which the book opens is in general sustained. And the reader's assumptions are constantly challenged. Yet the thesis is maintained with charity. The influence of "millions of ordinary Christian people" (p. 17) is not overlooked. Occasional confusions of thought do appear at first reading. The relevance of Isaiah 10 and 45 is discussed, but the symbols of the Roman Empire in Revelation are dismissed. Yet the fact that "these would doubtless suit some of us best of all" (p. 20) is no evidence for their irrelevance. Again, "if we continue in our present ways, we shall meet disaster" (p. 21). But may not the "disaster" of having to clear out be part of our Western vocation? For instance: "A most unsatisfactory tension . . . is developing in Africa between missionaries who are deeply aware of the failings in the West of secular education, and African leaders who are more acutely conscious of Africa's need for precisely the Western skills which Western secular education . . . does provide" (p. 65). Are the missionaries to "give in" on this point? Or to suffer the unpopularity and misunderstanding consequent on persistence in this warning?

The book gives no answer. And this may justify the characterization as soup rather than main course. The book is stimulating, disturbing as it is intended to be. But it is not satisfying. The present reviewer (and surely some of the original hearers of the Day Lectures) was personally keen to discover the writer's own opinion on how to solve the problem of the "family" missionary's Western standard of living. The problem is discussed. The "celibate solution" is partially commended. But no firm conclusion is proposed. This criticism is but an invitation to the writer to try something bigger and more authoritative next time.

A. H. Dammers.

# SHORTER NOTICES

MISHNAH HORAYOTH. Edited by P. R. Weis. Manchester University Press. 25s.

SAYINGS OF THE FATHERS. Edited by J. H. Hertz. East and West Library. 10s. 6d.

MAIMONIDES, THE GUIDE OF THE PERPLEXED. Edited by J. Guttmann. East and West Library. 21s.

Here are three books, which furnish the Gentile as well as the Jew, the English as well as the Hebrew reading public, with important texts of the standard literature of Judaism. They are to be welcomed therefore as a further aid to the understanding of the later development of the religion from which Christianity took its origin. Judaism and Christianity possess certain sacred writings in common, the books usually called the Old Testament. But although these books have been differently interpreted and regarded by Jews and Christians, it is much more due to mutual misunderstanding and even ignorance of the literature that is not common to the two religions that relations have been so often and so long estranged and at times hostile.

Dr Edward Robertson, in a foreword commending the work of Rabbi Weis, explains why it is that the scientific and critical investigation of the Talmud and its associated literature has not proceeded concurrently with all the labour that has been lavished during the last century and a half on the Hebrew Bible. He points to the value of the Talmud for New Testament research, stating that "it is now realized that the atmosphere of the Mishnah was the same as that in which the New Testament writings took shape". Rabbi Weis hopes to follow up the present study with other volumes, the object of the whole being "to establish the composition and the sources of the Mishnah by utilizing the conclusions arrived at by different commentators". There is an introduction, a parallel Hebrew and English text, and copious notes. It can hardly be expected that this book will find a very wide sale, for to appreciate fully its erudition and its contribution to our knowledge of Rabbinic lore the reader should have some acquaintance with the Hebrew script.

"*Horayoth* is the smallest tractate in *Seder Nezikin*", writes Mr Weis, and his next words provide a link with the other two books under consideration in this review. "Its place in the sequence of the tractates differs in the various texts. Maimonides places it after Aboth, at the end of *Nezikin*."

"*Aboth*", the *Sayings of the Fathers*, is probably the best known of all the sixty-three tractates of the Mishnah. It deals with moral maxims of universal application, and therefore it has a claim to be regarded as belonging to what Goethe called World Literature. But it is questionable whether this tractate is rightly included in the East and West Library series entitled "Philosophia Judaica". The general editor of the series, Professor Hugo Bergman of the Hebrew Univer-

sity at Jerusalem, in a preface justifies its inclusion by claiming that it "marks an important stage in the process of synthesis of Greek and Jewish thinking". As the *Sayings* date from a period extending roughly from 300 B.C. to 200 A.D., it is clear that they may be expected to throw light upon Christian as well as Jewish thought in this formative era.

The short introduction, English text, and full notes are the work of the former Chief Rabbi of Great Britain and the Commonwealth, Dr Hertz. There are one or two misprints, and by an oversight a reference to the original setting of the text and notes has not been deleted.

Maimonides, or Moses ben Maimon to give him his proper Jewish name, is the most important Jewish philosopher of the Middle Ages, and Professor Guttmann in his introduction describes *The Guide of the Perplexed as* "the pivot of medieval Jewish philosophy". Originally written in Arabic, the work was early translated into Hebrew, in which version it exercised its chief influence on Jewish thought, and Latin, thus affecting Christian scholastic and later writers. The present English translation was made from the original by Dr Chaim Rabin, who stepped in to complete the work left unfinished by the death of Professor Guttmann in 1950. It is only an abridged text, for the whole would have exceeded the limits of these volumes. Even so the selections occupy more than 160 pages. The short commentary at the end is from the hand of Professor Guttmann. This is clearly a book to be acquired by every theological library.

C. Witton-Davies.

St Davids.

---

Documents Illustrating Papal Authority 96-454. By E. Giles. S.P.C.K. 17s. 6d.

The present century has been remarkable for the degree of attention given to the nature of the Christian Church. But no re-examination of this question can ever be satisfactory which affects to ignore or to treat as irrelevant the relation of the Church to the Roman Primacy. At the same time it must be admitted that those who would attempt the task of investigating that relation must often find themselves hampered by the difficulty of access to the documents of the case, except perhaps in a context which is usually one of controversy, and, at least in the more popular works dealing with the subject, liable to be tendentious. Mr Giles's book is therefore particularly valuable, since by its means there is placed at the disposal of the student some 270 extracts from patristic writers extending from the first to the mid-fifth century. With such a collection at hand he may fairly attempt to reach a temperate judgment of the matter, with a minimum of feeling that allowance must be made for "axe-grinding".

In his preface the editor says that he would "have liked to avoid all notes and comments". But it would certainly have been a great loss if he had done so, since those which he provides are bound to be of

real value, particularly to those readers whose knowledge of the historical background is limited. In fact the editor is to be complimented on the skill which he shows in using them as a means of weaving a consecutive story out of material which would otherwise be little more than an aggregation of literary fragments. The notes are in any case models of terse lucidity.

Where so much is offered it might seem greedy to ask for more; but it might have added to the usefulness of the collection if room had been found for the well-known passage in Ambrose, *Ep.* xi. 4 (so strangely misquoted by the Constitution *Pastor aeternus* of 1870), and also for Leo the Great's pregnant expression *plenitudo potestatis* in *Ep.* xiv. 1. Mr Giles's translations are usually both accurate and readable, but should he have considered whether, in the period of his documents, *sacerdos* finds its proper counterpart in "priest", and not as a rule in "bishop"? There are excellent indexes.

University College, Exeter. Trevor Jalland.

---

Secular Institutes. Blackfriars. 6s.

The increasing awareness of the part the laity have to play in the life of the Mystical Body has led to many movements in the Roman Church embodying these ideals. While not technically "religious", the Secular Institute is described as the "modern form of Christian consecrated life". The English Dominicans have done a valuable work in producing this handbook, which may well become the book of reference for the "structure and canonical position of Secular Institutes". That being so, it is a pity that the book has paper covers.

For Anglicans, lacking both the machinery and the desire for such regimentation, the broad principles, clearly set forth, are a valuable antidote to muddled thinking. Moreover, while nonconformists have long been aware of the essential part of the laity in their organizations, the Church of England seems only recently to have woken up to the fact. Even now, the stress seems to be too much on the financial obligations of the laity and too little on the lay Apostolate.

Tunbridge Wells. B. M. Oman.

---

The Story of the Woodard Schools. By K. E. Kirk. Abbey Press, Abingdon. 6s.

This is about as good a book of its kind as circumstances allow it to be, but in spite of an almost nostalgic fondness for Denstone, Ellesmere, Abbots Bromley, and Prestfelde, all of them Woodard Schools which I used frequently to visit as Bishop of Shrewsbury, in spite of the writer's name which is enough to make any discerning person anxious to read the book, and in spite of a fascinating series of twelve photographic illustrations, all of them worthy of their subjects, the net result is a volume I could never honestly recommend to any but old boys of the schools or members of their staffs.

To this unconscionably lengthy sentence I must add two qualifications. The description of the Founder's character and ideals and of his uncanny power of collecting the millions of pounds needed if those ideals were to be realized is positively intriguing: and the destruction by enemy action of all the original plates and blocks of the first edition was a blessing in disguise, for had they survived I question whether the overworked president of the Woodard Corporation would ever have written the brilliant essay on the present and future of these public schools and of many others like them which forms the ninth and the closing chapter of the book. I only hope my main contention is utterly mistaken and that large numbers may be satisfied that their six shillings were well spent.

ERIC HAMILTON, BP.

THE DEANERY, WINDSOR CASTLE.

---

JESUS AND HIS TEACHING. By Norman J. Bull. Religious Education Press. 7s. 6d.

This is one of the better "teachers' guides to religious education" put out by the prolific Religious Education Press. Unlike its predecessors, this is not a book of lessons but a book of material for teachers, scriptural material arranged in chapters, with some exposition and notes, with suggestions for practical class work. Though hard-pressed day-school teachers may be disappointed, the change in form will serve them better in the long run. This book is designed to cover the sections which the various agreed syllabi devote to the life and teaching of our Lord in the secondary departments. The chaplain of St Luke's College, Exeter, guides teachers in right paths to face boldly the person and work of Christ and not just his teaching; he covers most of the ground soundly and in parts quite refreshingly. It is unavoidable in such a book to provide ready-made solutions to big questions, but the temptation to talk down to teachers might have been more rigorously avoided, though many training college students certainly encourage this temptation. More seriously, the good advice of the book is brought gravely into question by not infrequent advertisement for the publishers in the text, though it will probably offend professional and Christian sensibilities sufficiently to defeat its purpose. The chapter entitled "Jesus the Man" has this tailpiece, "Films and filmstrips are available but need careful selection—consult the R.E.P."

TOTTENHAM. J. H. CHURCHILL.

---

JEREMY TAYLOR. By Hugh Ross Williamson. Dennis Dobson. 15s.

In the preface, dated "Feast of the Immaculate Heart of Mary 1951", the author offers "a study of Jeremy Taylor's writings in relation to his background". Thus *The Liberty of Prophesying* becomes a tract on inter-Church relations written "in the spirit of a casuistical Erastian" (p. 47); *Holy Dying*, "a pointed anti-Catholic tract" (p. 69);

*The Real Presence . . .*, "another of his anti-Catholic tracts" (p. 80); *The Doctor Dubitantium* rejects "the Catholic basis of a systematic moral theology" (p. 129); Bramhall's *Funeral Sermon* is preached two years before that Primate's death (p. 139); and "the hysterical screaming of *A Dissuasive from Popery*" (p. 137), unthought of until Taylor, seeking "some kind of relief" from set-backs and disappointments, decided in the summer of 1664 that "he could at least lash the Catholics in print" (p. 163), although the Irish House of Bishops had long before discussed and commissioned this work, which Taylor's Dublin publisher announced would "shortly be published" on page 91 of the first Dublin edition (1663) of the unnoticed *Discourse of Confirmation*. In spite of strictures upon "the mistakes made by all previous writers on Taylor in the Irish period" (p. 11), the author makes Taylor administrator of the diocese of Dromore two months before Robert Leslie's translation on June 20th from that see to Raphoe, and adopts (p. 161) one of Gosse's most glaring distortions of Adair's *True Narrative*. Where Adair said: "The bishops stormed at this begun favour to Nonconformists" shown by Primate Margetson (op. cit., 282), Gosse substituted: "Jeremy Taylor 'stormed at this vague favour to Nonconformity'" on the part of Ormonde (*Jeremy Taylor*, 202). The author who "consulted only secondary sources" accepts the Jones MSS (p. 55 ff.) and was just in time to quote the Murray MSS (at p. 152) recently brought to light by Canon Stranks. Everywhere the terms "Catholicism", "Catholic", "anti-Catholic", and "the Catholics", are used exclusively in relation to the Church of Rome. The book is attractively written, but tells us far more about the author than about Jeremy Taylor.

East Markham. F. R. Bolton.

---

Elizabeth Our Queen. By Richard Dimbleby. Hodder and Stoughton. 12s. 6d.

A profusely illustrated book about the Queen and the Monarchy, which contains useful material for any who have to make speeches at the time of the coronation.

---

Thomas Becon and the Reformation of the Church of England. By Derrick Sherwin Bailey. Oliver and Boyd. 15s.

This book represents a valiant attempt to enlarge to the greatest legitimate extent the knowledge of Becon's life which we possess in Ayre's introduction to the Parker Society edition of his works. Despite all that the author has done, there still remain gaps which will probably never be filled.

In the interests of brevity, and the desire to confine himself to strictly original material, Dr Bailey has eliminated quotations from Becon's works, save where they throw light on incidents of his life which have not so far been used. I wonder whether a more satisfying

picture of Becon might not have emerged had the author allowed himself more citation of his writings, for they supplied the chief purpose of his life, and, so Bailey thinks, not a few of its mysteries may have been due to a deliberate device to hide himself in order that he might continue to produce them.

Strangely enough, Bailey does not seem sufficiently to connect the growing scurrility of his later works with Becon's sympathy for the martyrs of the English Reformation, his idols and his friends. I wonder whether it is fanciful to trace another connexion between Becon's attacks upon clerical celibacy, which Bailey deplores, with his advocacy of clerical marriage, which the author finds so refreshing?

Bailey's assessment of Becon's writings as that of religious journalism, rather than anything of greater intrinsic value, is just and enlightening. Once again ampler citation, had it been possible, would have demonstrated their readableness. It might also prevent any oversimplification of his eucharistic teaching. For there is an occasional stain in the whiteness of his mere negation of Papist error which is typical, I think, of the English Reformation, as in his Catechism:

"The natural body of Christ is only in heaven; and, notwithstanding, the soul of the faithful communicant with her mouth, that is to say, with faith, doth truly and unfeignedly feed upon it unto her great joy and comfort, and feeleth no less true refection than the body doth by receiving corporal food; yea, the faithful communicant, thus eating and receiving Christ, receiveth both in body and soul a heavenly nourishment, a singular comfort, and an unoutspeakable joy."

Dr Bailey has written a careful, scholarly book, which will send us back to Becon's writings with a new interest and understanding.

Hanbury Vicarage,
Burton-on-Trent.

R. R. Osborn.

---

Meet the Greek Testament. By Adam Fox. S.C.M. Press. 8s. 6d.

Dr Adam Fox has written a delightful book, which will serve as an appetizer for those beginning the serious study of the subject. In Part I "externals" are sensibly and attractively introduced. Some of Dr Fox's statements about the text—e.g. on local texts and on Origen's texts—need qualification in the light of recent scholarship; and it is strange that in Chapter XI Nestle's admirable edition is not mentioned. Throughout the author's conclusions are free from critical extravagances; his conservatism may be illustrated by the remark that the inclusion of any item in the Canon is in itself a strong indication of authenticity.

In Part II we are told about the language itself, the words in the N.T., and questions of interpretation. More could have been said about the Semitic nature of the Greek in the N.T.; the writers are under the pressure of Jewish thought-forms, and their language is strained thereby: this consideration influences judgments on style. On the Gospels, Dr Fox relies generally on the critical orthodoxy of a former generation; all are not happy about the status of Q, or the greater historicity of the Johannine Passion-narrative.

The final section of the book is in the form of a dialogue, and most felicitously introduces some key-words. There is too little discussion of actual Biblical usage and theology; to have the Biblical data for the dogmas of the Trinity and the Incarnation rather than a discussion (excellent in its way) of the developed vocabulary would have been welcome.

If the book is indeed intended for the fresh student, a bibliography for further study would have been useful. A misprint appears on page 19 in a passage on mistakes in printed texts; it adds piquancy to the treatment of these.

EALING. DEREK W. ALLEN.

---

JOHN DONNE: THE DIVINE POEMS. Edited with Introduction and Commentary by Helen Gardner. Clarendon Press. 25s.

With 192 pages of apparatus to 53 of text, this edition is for the specialist. To him it will be indispensable. MSS and editions are carefully reconsidered, the theories advanced being plausible, though in detail highly speculative. Miss Gardner argues, I think convincingly, against the usually accepted dating of the Holy Sonnets and places them about 1609, well before Donne's ordination. *La Corona* is said to "echo the language of collects and office hymns", but it is dangerous to go on to identify specific liturgical sources for such commonplaces of devotion (vide p. xxiii). Most of the Holy Sonnets hitherto regarded as spontaneous utterances are shown to be inspired by the Ignatian method of meditation and so to be deliberate "dramatic" constructions. This is a valuable discovery. There is no general consideration of Donne's wit, the importance of which is perhaps underestimated by a writer who describes him as "a moral, not a metaphysical poet" (p. xix).

On p. 114 Donne's doctrine that "the soul is immortal, not in its essence, but by the will of its Creator" is said not to have been disputed, and in a footnote is explained as meaning merely that the soul, being created, is dependent upon God. Surely it does in fact make immortality something extrinsic, a sort of *donum superadditum*. This was not the usual teaching: e.g. in Goodman's *Fall of Man* (1616) the soul is "certainly immortall, as being exempted and freed from the opposition and contrarietie of elementarie qualities, which is the only motiue and inducement to corruption". It is misleading to call (also on p. 114) the doctrine "that at death the virtuous soul goes at once to heaven and does not wait for its reward until its reunion with the body at the Last Day" "the Roman position", since in Roman Catholic teaching this would be the privilege only of the wholly sanctified. It may be useful to note the following: p. xxvi, last line, "I" inverted; p. 91, phrase omitted in paraphrase of Stanza xxvi?; p. 110, 6 lines from bottom "thy" omitted?; p. 131, "like George Herbert" misplaced?; p. 132, "1632" for "1623"; p. 135, Paradise should surely be a country not a "county" (note 1).

CARDIFF. S. L. BETHELL.

STUDIORUM NOVI TESTAMENTI SOCIETAS. Bulletin III. Oxonian Press, Oxford. 5s. 6d., post free.

This bulletin contains four papers read at the association's meeting at Oxford in September 1952. (i) "Principalities and Powers: the Spiritual Background of the Work of Jesus in the Synoptic Gospels", by Professor W. Manson. (ii) "The Gentile World in the Thought of Jesus", by Professor D. Dr Joachim Jeremias. (iii) "Mark's Use of Gospel Tradition", by Dr Vincent Taylor. (iv) "From Defendant to Judge—and Deliverer; an inquiry into the use and limitations of the Theme of Vindication in the New Testament", by Professor C. F. D. Moule.

---

MYTH IN THE NEW TESTAMENT. By Ian Henderson. S.C.M. Press. 7s.

This is a very useful introduction to the controversy which has made a great stir in German theology about *Entmythologisierung*, and which was started by Professor Bultmann. Professor Henderson explains clearly what the controversy is about and why it is important. While he makes some judicious comments on his own account, he has for the most part confined himself to laying bare the different points of view that exist, and he wisely deplores attempts to jump to conclusions about which side in the controversy is right.

---

CHRIST'S HOPE OF THE KINGDOM. By Alexander McLeish. World Dominion Press. 6s.

The Christian Hope is a subject that is very much in the centre of ecumenical thinking at the present time and is to be one of the main subjects for discussion at the next assembly of the World Council of Churches. Mr McLeish has written many surveys of different parts of the world of much use to the missionary statesman. He has always emphasized the need for planting an indigenous church as soon as possible, as is also the policy of Roman Catholic missions. This policy is certainly justified when one considers, say, the Church in China, the survival of which under God is likely to depend entirely on the indigenous Christians. In this little book we have an interpretation of the Hope of the Kingdom. Though the coming of the Kingdom is seen to be a supernatural event associated with the second coming of our Lord, it is not thought of as coming at the end of a time of frustration but as the climax of the Church's obedience on a world scale to the commission to preach the gospel to every creature and to found churches—living fellowships of obedient witnesses. It is the task of the Church not to save individual souls but to "prepare the way of the Lord" and the Church must believe in the power of the Holy Spirit. At present there is a tendency amongst some Christians to have a shallow view of the second Advent and the meaning of Evangelism, with the result that they detach themselves from all real involvement in the secular order and from

all responsibility for it, or they relegate it to the end of history. This book is a brave attempt to affirm the fact that Christ's kingdom will come within history when the Church shall have taken faithfully the Lord's command to prepare the way.

LEONARD M. SCHIFF.

BANGALORE.

---

# BOOKS RECEIVED

*(Mention here neither implies nor precludes subsequent comment.)*

ALLEN AND UNWIN: L. P. Jacks, *Near the Brink: Observations of a Nonagenarian* (12s. 6d.).

BLACKFRIARS PUBLICATIONS: Kenneth Wykeham-George, O.P., and Gervase Mathew, O.P., *Bede Jarrett* (12s. 6d.).

BLACKWELL: A. G. N. Flew (Ed.), *Logic and Language* (Second Series) (21s.).

BREPOLS (TURNHOUT, BELGIUM): Tertulliani Opera I (*Opera Catholica adversus Marcionem*) (Frs. 80.00).

BURNS OATES: Michael Day (Ed.), *Christian Simplicity in Ste Thérèse* (9s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: Wilfred L. Knox, *The Sources of the Synoptic Gospels*, Vol. I (21s.); C. H. Dodd, *The Interpretation of the Fourth Gospel* (42s.).

CHURCH HISTORICAL SOCIETY (PHILADELPHIA): Norman Victor Hope, *One Christ, One World, One Church* ($1.00).

EYRE AND SPOTTISWOODE: Julius A. Bewer (Ed.), *The Book of Jeremiah, Volume 2* (Harper's Annotated Bible Series, No. 6) (6s.); Frederick C. Grant (Ed.), *The Gospel of St Mark* (Harper's Annotated Bible Series, No. 7 (6s.).

FABER AND FABER: E. Allison Peers, *St Teresa of Jesus* (25s.).

FELLOWSHIP OF RECONCILIAION: C. A. Coulson, *Contributions of Science to Peace* (1s. 6d.); G. H. C. MacGregor, *The New Testament Basis of Pacifism* (New and revised edition) (7s. 6d.).

HODDER AND STOUGHTON: George Sinker, *His Very Words* (3s. 6d.); Cecil Hunt, *Uncommon Prayers for Younger People* (6s.).

INDEPENDENT PRESS: Leslie J. Tizard, *A More Excellent Way* (7s. 6d.).

MOWBRAY: H. E. W. Turner, *Jesus Master and Lord* (21s.); Philip Loyd, *Readings on the Psalms* (5s.); Bishop Austin Pardue, *New and Contrite Hearts* (4s.).

NISBET: Paul Tillich, *The Courage To Be* (10s. 6d.).

PRINCETON THEOLOGICAL SEMINARY: I. W. Batdorf, *The Spirit of God in the Synoptic Gospels* (n.p.).

RELIGIOUS EDUCATION PRESS: G. W. Butterworth, *Jesus, Leader of Men* (8s. 6d.).

S.C.M. PRESS: Karl Heim, *Christian Faith and Natural Science* (21s.); Karl Heim, *The Transformation of the Scientific World View* (21s.); A. M. Hunter, *Design for Life* (7s. 6d.); Oscar Cullmann, *Early Christian Worship* (8s.); Alasdair C. MacIntyre, *Marxism, an Interpretation* (8s. 6d.).

SHEED AND WARD: F. J. Sheed, *Communism and Man* (New edition) (3s. 6d.); Ronald Knox, *The Belief of Catholics* (Fourth edition) (10s. 6d.); Ronald Knox, *Saint Paul's Gospel* (7s. 6d.).

S.P.C.K.: Reginald Haw, *The State of Matrimony* (21s.); Wilfred L. Knox, *Penitence and Forgiveness* (new edition) (7s. 6d.).

UNITED CENTRAL AFRICA ASSOCIATION: Lord Milverton, *African Opportunity* (1s.).

UNIVERSITY OF N. CAROLINA: J. C. O'Flaherty, *Unity and Language: a Study in the Philosophy of J. G. Hamann* ($2.50).

*Printed in Great Britain by*
*Billing and Sons Ltd., Guildford and Esher*